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RELIGION, EDUCATION, BIBLICAL AND
JEWISH ANTIQUITIES, LITERATURE
AND GENERAL NEWS.

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Sceptic's Argument.

Everybody has heard the fame of the great Cambridge telescope, which has made so many interesting astronomical discoveries. It is said to be the finest of its kind in the world, except, perhaps, that in the Royal Observatory at Palkon, in Russia.

Some time ago I had the privilege of joining some friends to spend a few hours in observing the heavens through it. The gentlemanly assistant directed the instrument to the most beautiful and remarkable objects then visible, such as Mars, with its reddish disk and snowy poles, Saturn, with its delicately-poised and whirling, watery rings, the great nebula of Orion, glittering with numberless worlds, the diamond jewelry of night; and, most curiously mysterious of all, a small, ill-defined circular spot, of a decided green, quite isolated in space, and possessing the peculiarity, not uncommon, however, in similar objects, of being invisible when looked at immediately, and only seen when the eye is directed a little away from it.

As each one took turn in gazing at these and other heavenly objects, exclamations of irrepressible delight burst forth, and, as the evening progressed, wonder deepened into awe, and every one seemed oppressed with a profound sense of the vastness of the universe.

After bidding a most unwilling goodbye, as we walked towards home, silently and thoughtfully, one of my companions, a skeptic, though a man of high refinement and warm feelings, turned to me suddenly and said:

"N——, you're a believer in what the church-folks call special Providence, aren't you?"

"I am all that," I replied, "and I should think myself pretty poorly off, if I were not."

"Well, now, it passes my comprehension how you can believe in anything so silly after all we've been looking at over yonder this evening."

"Why, what do you mean?" I said, in some surprise, "what is there in that, pray, to make a man believe anything else?"

"What?" he retorted. "A good deal, it seems to me. Do you suppose that the

mighty and glorious Being who made all those million worlds, and guides them in

their eternal rounds, 'upholding them by the word of his power,' as your book

says, concerns Himself particularly as to

what you and I down in this little place are busy about one day after another?

Do you suppose He troubles Himself to

whether I have more or less clothes to

my back, or meat to my belly; or whether

you walk Boston streets safely, or get

struck on the head by a falling brick, or

run-down by a careless teamster?"

"Yes, I do believe it, and, what's more,

I know it. I believe that when the Lord

God Almighty takes the trouble to tell

me 'the very hairs on my head are all

numbered', He means what he says."

K—— answered not a word, but, shrugging his shoulders and elevating his eyebrows, in genteel contempt, walked on in silence. Never mind, my fine fellow, thought I to myself, my turn will come next. I'll catch you in your own trap; and then I turned over in my mind a plan by which I could bring to bear upon him without his suspecting it; —

A BELIEVER'S REPLY.

I was fond myself of indulging in a little quiet scientific observation, and happened to possess a fine compound microscope of high power. So, without telling K—— what I would be at, I invited him one day to dine with me. After dinner, and not a cigar—for we neither believed in scenting ourselves and all creation with the nasty weed—we adjourned with the ladies to the parlor, where I had set my microscope, as a sort of masked battery, on a little table on one corner. K——soon spied it and hailed me with

"Well, N——, what have you got pretty there?"

"Microscope," said I; "like to take a look through it?"

"Nothing better; come, show it out,

N——."

Enough said, thought I, and soon placed it in a fine light before a window, and busied myself in arranging some of the finest objects which I had prepared, and then inserted them, turning lecturer for the occasion, and doing my best to bring out the infinitely minute beauties spread before his eyes.

I showed him the soft and dusty down of the moth's wing, with its perfect rows, laid shingle fashion, of variously and exquisitely shaped feathers; I showed him the membrane of the wing itself, with its lines of innumerable minute cavities in each of which the quill [if it may be so called] of a feather is inserted; showing him the pollen or dust of a number of flowers, each with its own peculiar and beautiful shape and color; I showed him the wonderful spectacle of the circulation of the blood in the web of a frog's foot. This called out, as I never knew it fail to,

a series of quick and energetic exclamations of surprise and delight, as the intricately-interlacing and criss-crossing

veins and arteries are exposed to the view, with their swift and throbbing current of oval blood globules, sweeping through the centre, and the more sluggish and scanty current of round globules coursing along the edges. As the last

object I exhibited what I called my "happy family," in other words, a drop of water, perfectly pure to the naked eye, but

into which I had carefully collected a vast number of different infusorial animalculae from all sorts of places and substances.

As I brought these into focus, and K——looked into the glass, he exclaimed, "Upon my word N——, this is a wonderful sight; it's equal to the Cambridge telescope the other night! Amazing instrument this microscope; I could spend all day over it!"

"That's true," said I, "and the beauty of it is, that the more you increase the power, and the more you see into things the more exquisite and wonderful perfection and minuteness of workmanship you discover."

K—— lingered a long while over the "happy family," studying the strangely varied and beautiful forms, the swift and odd antics of the minute creatures, and the peculiar habits of each species, utter-

ing every now and then fresh exclamations as something new and more strange struck him.

I watched my chance, and thought to myself, now I have you, my man, and we shall see who'll get the best of it.

While he was still watching the little creatures, and in perfect silence, only interrupted now and then by a deep sigh of attention and thought, I suddenly broke in with:

"I say, K——, you don't believe in what the church calls special Providence?"

He started to his feet and looked at me with a strangely-mingled expression, which showed me that he saw at once, and felt all the force of my question; but he didn't answer a word, and I went on to press it home a little.

"I believe in it, though, K——, for the reason's you've been looking at there these two hours. I believe the Being who created and arranged every atom which belongs to all those wonderful minute objects; who made and put into it's exact place, every feather in the soft down of that moth's wing; who shaped and colored, in its own peculiar way, every particle of that fine pollen-dust; who formed and endowed the blood-globules of that frog and put the vital tide coursing through the creature's veins; who formed and fitted with its own separate

instincts every one of these infinitely minute creations for that drop of water there, and who has made everything so exactly adapted to their necessities, that they can live and enjoy life; who has made everything so absolutely and minutely perfect; who has so finished everything down to the last and least atom, that the further we pry into it the more we are confounded by it. I believe that

Being able to and does, because He says He does, take care of every one who is willing to trust Him, and does arrange everything for them just as much down to the last and least atom of their daily life. I believe it, K——, and I know it; and if I didn't I should be a poor, miserable, fearful, unhappy creature. I wish you'd think about it, and believe it, too."

He said nothing, but sighed, and the conversation dropped. One thing is certain, I never heard him, after that, argue against a special Providence.—Pacific.

Columbia Times.

TOBOLSK.—A HUMANE UKASE.—The Emperor Alexander has lately repealed another of the cruel enactments of his father. By the command of Nicholas, all Jewish lads sixteen years of age, natives of Southern Siberia, were forced to serve in the army, and subsequently settled in Western Siberia. This object was to prevent the increase of Jews in the south of Siberia. This law has now been repealed. Southern as well as Western Siberia is thus thrown open to the Jews.—Hommelitz.

From the Sippurim.

The False Accusation.

Leon, the physician, dressed that night exactly like Itzig Kleber, his rival, and, when he saw a troupe of masks enter the house of R. Salum, he entered with them, and tried to entertain the assembled company by many antics. The similarity of his mask with Itzig struck all beholders. Nor did the doctor omit mimicking the ways and manner of Itzig. They tried to guess who the man could be who dare carry his jokes so far as to render a bridegroom ridiculous in the very house, and in the presence of his bride. But all guessing proved in vain. Dinah, to sound the mask, entered in conversation with him, and tried by conversation to stimulate him to speak. Her sharp look soon recognized the doctor by the hearty pressure of his hand, by the melting tone of his voice, and by the fire of his eye, which betrayed him in spite of the mask.

"Eh, it is you! You please yourself in trying to amuse at the expense of poor Dinah. Sir, this wounds," whispered the mortified bride into the ear of Leon, and left the room.

Leon, deeply mortified at his want of delicacy, felt ashamed, and left the house immediately.

The air was damp and foggy; the moon did but sparsely illuminate the streets, which were yet enlivened by masks and the curious crowd that followed them. Scarce had the doctor proceeded a few steps, when he was arrested by a woman who stepped in his way. The woman, mistaking the doctor for Itzig, pressed him to call at her house, where her husband lay sick.

Leon did not try to disabuse the woman; he repaired to the house of the sick man, where he, to his great astonishment, discovered that Itzig was unworthy of the heart of Dinah. The case was of a nature that Leon thought it a duty to divulge it to Salum; and it was found necessary to break the match at once. Itzig appealed to the rabbi. The latter, in the discharge of his duty, had to interdict all further communication with the unfortunate bridegroom, who

share. This man meditates evil, but we will confide in Him who has saved Israel from so many perils." Salum bowed respectfully, and strengthened by the encouraging words of the rabbi, he left for his home.

Dinah, for a time, was affected by the disappointment; but she was soon reconciled to her fate. In time the visits of Leon grew more frequent, and were received with more than usual gratification. The former reserve of Dinah gave way to a proper regard, and in time that regard grew into an inclination.

But this pleasant intercourse was not to continue undisturbed; a heavy cloud hung over their pleasant reveries and hopes.

[To be continued]

JEWISH NEWS.

THE JEWS OF TURKEY.—A correspondent of the *World* writing from Constantinople, and speaking of the late accusations against the Jews of Damascus, says: "It was certainly unlikely that the Turks should allow the Jews to join them in such a work. They would have been much more likely to murder and plunder Jew and Christian together. The story probably originated among the Christians, who treat the Jews throughout the empire with vastly more indignity than they themselves ever suffered from the Turks. Indeed, it is a disgrace to Christendom that Turks should be more tolerant to the Jews than almost any nation in Europe. The great Jewish population of Constantinople is mostly made up of Jews who fled from the tender mercies of the inquisition in Spain. Then there are many who have fled from persecution in Italy and Poland.

The sufferings of the Jews under the Russian government have been especially severe, and they are continued even under the authority of the present enlightened Czar. Turkey gives to the Jews the same rights and privileges which are enjoyed by the various Christian denominations, but even here they suffer much from petty persecutions by the Christians. At Easter, they scarcely dare leave their own quarters, as they liable to be insulted and beaten at every corner. It is very natural, under circumstances, that they should cling to their own faith, and dislike Christians.

Much has been done for them here. There are now several missionaries of London Jews' Society and the Scotch laboring among them. The American Board formerly had laborers in same field; but there have been very if any, real conversions among them. Much has been done for them in the field of education, but nothing more. Constantinople they are, as a whole, poor, very degraded, and very big."

THE JEWS OF YEMEN.—The English missionary, Stern, after many difficulties, ed, in 1856, the mountain region of in Arabia Felix. His accounts of Jews of Yemen are highly interesting, the capital of a state of the same counting 8,000,000 inhabitants, till a few years ago, were governed by hereditary Imams, is now ruled by Sanaa numbers 40,000 inhabitants; of which 22,000 are Mahomedans, and 1,800 Jews, with 18 synagogues. The time of the emigration of the latter is uncertain. Tradition reports that they are descendants of those who were driven from Jerusalem after the destruction of the first temple by Nebuchanezzar.

FLORENCE.—A MARK OF DISTINCTION

The king has conferred the insignia of the order of St. Maurice and Lazar upon a co-religionist, Signor Sanson d'Ancona, the director general of the finances, commerce, and public works of Tuscany.—This is the highest degree of the order, and Signor d'Ancona is the first Israelite so decorated.—E. I.

TURIN.—AN HONORABLE DISTINCTION.

The gazette of Turin announces that the king has been pleased to confer the hereditary title of Baron and the rights of nobility on the chief of the banking-house Todros, for the public services rendered, and the generous acts performed during a long and honorable career.—From the "Educator Israelita" we learn that the man so honored by the monarch is a co-religionist.—J. C.

APPRECIATIVE.—During the last Marocean troubles, the Spanish government evinced considerable sympathy for the Hebrew refugees. "Not only," says the report, "had numbers of them been conveyed at the expense of Spain to places of refuge, but a sum not less than £20,000 must have been expended by her government in allowances to the refugees. The latter had, moreover, by their sojourn on Spanish soil familiarized the nation with the name Jew, and greatly contributed towards diminishing the antipathy of the mass of the nation against the Jews."

MEDEM, PRUSSIA.—A GOLDEN WEDDING.—A peculiar domestic festival in fatherland, is that which the Germans call "the golden wedding," celebrated in the fiftieth year of the marriage of a couple. Private individuals and public bodies generally avail themselves of the opportunity to evince their respect for the couple, if their character, their conduct, and acts, have inspired it. Such a wedding was lately celebrated by a Jewish couple at Meden. On the morning of the happy day the members of the Jewish congregation, in company with the teacher and some pupils, made their appearance, offering the couple their cordial congratulations, together with some appropriate presents. They then set down to a festive meal, when the minister of the evangelical congregation, and the first teacher of the Catholic school, came to congratulate the couple. Subsequently a deputation from the municipality, headed by the burgomaster, came to offer congratulations in the name of the city. In the evening the musical society of the town, under the direction of its leading member, an Israelite, performed a serenade. It is but rare that citizens enjoy such universal respect as this couple.—lb.

BAVARIA.—MEDIEVAL RESTRICTION.—Bavaria, to its disgrace be it said, is now the only country in Europe which by law fixes the number of Jews that may live in any place, and which number must not be exceeded. A similar Pharonic decree formerly also existed in several provinces of the Austrian empire, but which, thanks to the movement set on foot in 1848, is now repealed, never, we trust, to be resuscitated. As the Bavarian chambers are expected soon to meet, a correspondent in the "A. Z. d. I." calls upon the Bavarian Jews to bestir themselves, in order to get annulled an edict as demoralizing to the Hebrew assignomimous to the country.—*Jewish Chronicle*.

SWEDEN.—EXTENSION OF RIGHTS.—By a royal decree all Jewish Swedish citizens have the right to settle throughout the kingdom, and to acquire real property, whether in towns or in villages. Foreign Jews, however, are restricted, as hitherto, in their residences to any of the cities of Stockholm, Gothenburg, Norrköping, and Karlskrona.—*Jewish Chronicle*.

BERLIN.—THE QUEEN'S READER.

Berthold Auerbach, the celebrated novelist, has accepted the appointment of reader to her majesty the queen. The talented gentleman, who enjoys an independent fortune, is an acknowledged democrat, and—what is, perhaps, equally rare in the post he now holds—a Jew. The Queen, before her present elevation to the throne, had always been partial to literature and literary men, and, it would seem, is desirous of infusing into the military circles of her husband an admixture of scholarship.—J. C.

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buildings, and their furniture, are now prepared to receive
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—A choice of berths on the Atlantic
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25th, the favorite, fast running steamer

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Will leave Broadway wharf for Alviso every Tuesday,

Thursday and Saturday, at 9 o'clock A. M. there connecting

with the Stages for all the above places.

THROUGH TICKETS will be furnished on board.

Returning, leave Alviso every Monday, Wednesday and

Friday, at 9 o'clock A. M., connecting with Stages that

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FARE, through to and from

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\$2.50.

For Freight or passage, apply on board.

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IMPORTERS OF THE

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And Sole Agents for the sale, in California, of

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To ladies and gentlemen who want the attendance of an

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Dr. M. Sichel.

Dr. Sichel has practised in New York for the last ten

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by the eligibility of charges, as will be seen from the

lowing terms:

The best Artificial Teeth, in gold blade, from \$6 to \$1

Teeth set on healthy roots, \$4 to \$5.

Teeth filled with pure gold, \$3.

Teeth extracted, \$1.

All operations and mechanical work warranted.

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DR. SCHARLACH TREATS ALL DIS-

EASES OF THE EYE, upon the principal of the cele-

brated Professor, Dr. A. Von Graefe, of Berlin, of whom he is

a pupil. He has met with the best success in surgical op-

erations, such as "linear extraction," in cases of "catar-

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In Surgical Operations, requiring the strict and con-

tinued care of the doctor, patients (particularly those from

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AND

HEALTH RESTORATIVE

IS THE MOST valuable and unsurpassed remedy for Rheumatism and Gout to be found in the world or known at present. The discoverer of the above medicine does claim its infallibility in all cases of Rheumatism and Gout; and withdraws all known remedies to the profession. Doctor Adolphus is known and highly celebrated throughout the State, for his cures in Rheumatism, Gout and Chronic Diseases, and has only to the continued urgent efforts of his patients, and through the desire to help them who are not enabled to see him personally, or to spend a fortune to get rid of the disease calling; thus he has been able to persuade the Doctor to give the above medicine to the public, and at such terms that every suffering one should be able to reap its benefits.

As a Health Restorative its value supercedes all the mineral wealth and riches of California. And is creating a revolution in the whole treatment of disease throughout the world.

In secondary and tertiary Syphilis, Scrofula, enlargement of the Glands, Dropsy, and all Nervous and Cutaneous Diseases, and the whole train of Chronic Diseases, which withstand and baffle the skill of the most excellent and learned Physician in the world; in Chronic Diseases whose very name is a terror as well to the Physician as to the patient, this medicine has proved to be superior to any in existence, and has done in so short a time that they appeared like being abolished by magic influence, and in fact a few more such discoveries, and druggists will not need to keep a lot of useless medicines on hand, whenever they are prescribed once in a ten score they have lost through time their properties in which their value did reside if there was actually any in them.

Take this medicine when your digestive organs are disordered and your blood is impure, it will surely act on your bowels.

Take this medicine when you have a cold, and it will make you perspire freely.

Take this medicine when your urinary and absorbing organs are disordered and it will act on your kidneys—it penetrates every part of your body, searches even the most remote and secret recesses of your system; and removes the disease located there—it restores healthy action and gives tone to every organ in the human body—therefore it has righteously deserved the name it bears: Health Restorative.

The Doctor who is averse to follow the mode of quacks by appending certificates of physicians or private persons which is too well known, can be had for certain remunerations, applications of friends, or by the mode of boring a man half to death—for even the most worthless trash, I will therefore leave it to those in want of medicine to inquire personally of men that have been cured by my medicines of the above diseases, and who can be found in almost every city and village throughout the State. I consider such personal conviction far superior to certificates of persons that are far from being known to them in want of medical aid.

But should any

THE
WEEKLY GLEANER.

SAN FRANCISCO: APRIL 5, 1861.

Removal.

THE OFFICE OF THE "GLEANER" is now on Washington street, second house below Battery (about a hundred yards from the front area of the Post Office).



THE HEPHTSI-BAH RELIGIOUS SCHOOL is temporarily removed to Pine st., third house above Stockton st. Access (while the front of the street is in process of grading) — The children will find access to the house either from Prospect Place, (one block above Stockton, on California st.), or by the first flight of stairs, opposite Dalton's manstion, south-west corner of Stockton and Pine streets. Proper notices will be fixed there to direct the children.

The scarcity of houses suitable to the purpose of our school, in central localities, rendered it desirable to remove the schools to the places indicated above: The rooms are large, high, and the location one of the most respectable and most healthy in the city. The splendid view, and the salubrious air of the situation, are more than an equivalent for the ascent of the hill, and is sure to prove healthful and agreeable to the children, as was manifested on the latter holy days. We hope to see our little flock in full assembly at our new rendezvous, till some hall offers in the lower part of the city.

SESSIONS (AT THE PINE STREET SCHOOL.—Friday and Wednesday, at 4 P. M.

Saturday and Sunday, at 9 A.M.
WORSHIP OF HEPHTSI-BAH SCHOOL.—
Friday Evening, at 5. P. M.
Sabbath Morning, at half past ten.
Parents will oblige by seeing that the children arrive at an early hour.

FEBRUARY.

Receipts and Expenditures of Hepsihah Religious School.

COLLECTED.	EXPENDITURES.
From parents, \$18 60	Rent, \$50 00
By subscriptions, 17 50	Print. 16
H. B. Society, 25 00	pages 12 m 12 00
Mess: Wormser & Bro. donation, 20 00	Extras, as mat, sign, 10 00
J. H. of D, do, 10 00	Assistance,
Mrs. Stoddle, do, 10 00	
Total, \$101 10	\$72 00

Worthy of Notice.

Since the first introduction of a service for the Hebrew Children, in a language which they understand, to be recited in a manner that the child itself be interested—the children have attended worship regularly; nor have either the morning or the evening services been interrupted more than once, and that was on account of an unusually heavy storm, during the rainy season. We must remark that we did not require the children to attend on the eves of Sabbath and holydays, but they begged to be allowed to have evening services; and we feel highly gratified to see this free will offering regularly continued on the part of the children.

The mode of service is not in a stated form. We modify it according to the attendance and to circumstances. It often is interspersed with instruction and exhortation: by this means we avoid monotony, and keep the attention of the pupils alive.

Our Democracy.

With the many advantages which certain classes enjoy under the sway of a democracy, we must not be blind to the many patent evils attending our social system. The best men who understood the tendencies of the system, fell into despondence at the impending issue. Singular, that both De Tocqueville and Guizot, at the very commencement of their works, lamented the danger of a democratic rule, and Lamartine totally despaired. We are aware that the torrent cannot be averted, that ages have prepared this our present state. But ought not we, while we acknowledge the many social advantages of the system, faithfully point out its moral deficiencies? Feeble as our efforts are, little as our voice will be heard, we shall have the satisfaction of having done our duty. But why should an ostensibly religious paper speak about politics? For the very reason that politics ought to be based on religious principles. The State that engages to guard my life and property is in duty bound to protect us as far as is in its power: so am I obliged honestly to pay duties to the State for the protection offered me.

But this exposition of the political system is of the more moment to Hebrews, as the first settlers, on their arrival to the United States have, without any inquiry or research actually turned the theocracy of the synagogue into actual democracy.

Jost, in his History of Judaism in America, already tells the fact; though he never could fathom the tendency. The formula of the present state of the synagogue is: *The Theocracy of the synagogue is turned into an unqualified democracy.*

We, this time, must break off here, and sincerely beg our readers to pour over the matter. If it is found that in religion, Democracy and Theocracy are convertible terms, if one excludes the other, we need not wonder at the state of Hebrew affairs all over the United States.

Secret Baptism.

We often incurred the displeasure of our readers for the leniency with which we spoke of the abuses of other denominations, while we so often complained in hard terms of abuses among ourselves.

"He favors Christianity. He is a Jesuit in the pay of the church of Rome. He is an enemy." Well, will some men answer, "We live with, and among Christians, and we wish to live with them in peace, and do not want any writer among us to create ill-feeling among neighbors. We live among Christians, and wish them to allow us to enjoy our own opinion, without chafing our feelings by reflections about our peculiar tenets and peculiar abuses; and, as we do not want to be attacked, we better leave others alone." Beside, though we have a great many white sheep among us, still, we also know that many are dark-spotted. We are pleased that our neighbors hold to view our white sheep, and we turn wroth if our name is mentioned in connection with the failings of some of our fold. And the sensible man will be more pleased with the harmony that is kept up with our neighbors, for the many excellent men and institutions which they support, than to offend them for faults for which they are not amenable to our tribunal. And

so the intelligent reader will not miss in our columns incentives to displeasure for our neighbors. And, as to being a Jesuit, in the pay of the church of Rome: every church is a religious institution, and as such, it cannot provide selfishly for itself alone; every church must carry its charities beyond its own pale; and if our daily drudgery, for years, with the "GLEANER," and with our children, is worth doing at all, some church ought to have paid for it in some measure long ago. We should be deeply sorry if such were our character that we could have a horse work day after day for us for its mere scanty fodder. We would either stop the work, if useless, or allow the animal some comfort and some respite.

If religious services are to be a means of pecuniary remuneration, some church ought to have some feeling of charity left; and to say that the Roman Catholic church pays, is highly creditable; it shows that it is not selfish; that it supports labor done by others for those not belonging immediately to them. For, in fact, to provide for our own is not positive proof of a religious duty, for who does not provide for himself and his own; the lion and the tiger do. And as to our

being an enemy, that is just the reproach in which we delight; it is the name given long ago by the famous Ahab to an Elijah. Certainly, all our work is that of an enemy, and what we receive in return, is all that justice would tender to a friend. We receive nothing but silver

and gold, and we return dross and brass; we are fed (for our labours) with milk and honey, and we return gall and hemlock. Still, we must come to the point: We are lenient to others, because it is not our immediate sphere to point out the faults of other systems, or of those of their followers. But if we do not flatter our own people, it is because they are not in want of flattery. If we point out our failings, and not those of others; well, this is just what every father does to his children. And, pray, did the true teachers in Israel ever flatter? Are not

their writings full of exposures of the sins of the age. True, we are not a prophet; admitted, but we do not tell faults as the prophets did, either. The honest teachers among us were always those who complained, and who were hated—they were thought the "enemies."

Well, we at last come to the point:—Last week there occurred, in this city, a strange case of secret baptism, which it may be well to relate. We are no sensation mongers, nor do not want to give ourselves the appearance of a champion of Israel, and so we say, in simple terms, that last week a narrow-minded Irish girl, in the service of a Hebrew family in this city, came upon the idea to baptise a child confided to her trust. She got purposely what they call holy water, and, after giving the child a bath, she took some of the water, and baptised it in the name of the three gods, of the consuming fire—the father, the lamb (the son), and the holy spirit. The mother of the child just entered the room while the ignorant girl was in the act; she confessed the deed; upon which the lady dismissed her from service.

The little that we know about Roman canon law tells us that even the Roman church considers such a baptism null; for the law requires the assent of the person baptised, except in cases of extreme danger,

when the church commands any one to administer baptism; that the soul may be saved from damnation; for the church teaches that only the soul whose body was besprinkled with holy water can be saved.

The ignorant girl probably did not know this canon, and the priest who gave her the water probably presumed it to have been wanted for a child in extreme danger. The lady was quite correct in dismissing the servant; for we think a blunt tool of so dangerous an instrument as the canon laws, of the middle ages, capable of many an act of which pure religion or common sense have no idea. From Roman canon law, any law can be made out to hurt those not belonging to the church.

It is desirable that Jewish families avoid employing Roman catholic servants. The latter, if irreligious, could not be trusted; if religious, we do not know what dangerous superstition this ignorant class may not have imbibed with their religious doctrines. Under these circumstances, the best way is to keep at a distance those who are early taught to consider almost all—a Roman catholic doomed to eternal damnation.

It is with a painful feeling that we write these lines: for, alas, this is not the age and the country to try to weaken any established religious authority, nor to give the legion of unbelievers material for criticism. Our age is marked with unbelief, and we prefer belief with all its evils—which is the necessary concomitant of all that is good in this world—to unbelief with its specious good. Unbelief has not yet established almonies, and orphan asylums, and seminaries for the elevation of the higher man; unbelief has not yet furnished one hospital nor one sister of charity, to assist gratuitously the sick and the dying—faith has raised such in every age.

Communication.

EDITOR "GLEANER":—At a meeting held March 28th, the following gentlemen were elected honorary members of the Union debating and Library Association:

Rev. Dr. E. Cohn, Rev. Dr. Henry, Rev. Dr. H. Bien, S. N. E. Straus, Esq., D. Levy, Esq., Wm J. Mack, Esq., J. N. Chomsky, Esq., A. Levy, Esq., A. Goldsmith, Esq., Julius E. man, Editor "GLEANER."

M. WALTER, Secretary.

THE ADVENTUROUS AFRICAN EXPLORER, Dr. Livingstone, states in a recent letter that he has found nothing more remarkable among the highly intelligent tribes of the Upper Zambesi, than the respect universally accorded to women by them. "Many of these tribes are governed by female chief. If you demand anything of a man," remarks the intrepid explorer, "he replies, I will talk with my wife about it. If the woman consents, the demand is granted. If she refuses, you will receive a negative reply. Women vote in all the public assemblies. Among the Bechuanas and Kaffirs the men swear by their father; but among the veritable Africans, occupying the center of the continent, they always swear by their mother. If a young man falls in love with a maiden of another village, he leaves his own home and takes up his dwelling in hers. He is obliged to provide in part for the maintenance of his mother-in-law, and to assume a respectful attitude, a sort of semi-kneeling, in her presence. I was so much astonished at all these marks of respect for women, that I inquired of the Portuguese if such had always been the habit of the country.

THE GLEANER.

From The Spectator, 5 July.
The United States.

The rapid growth and grand destiny of the United States of America have been for years a favorite topic of writers and politicians who for one cause or other are discontented with the institutions and manners of the older countries of Europe. "We are a great nation, we are; and, I calculate we progress at a rate that makes you Europeans sick with envy and despair," is a formula accepted almost as readily at Paris or London, and as devoutly believed, as by the Yankee who gives frequent utterance to it in his improved English. And certainly there is much in the circumstances of the United States that may well cause the statesman and the peasant of Europe to sigh as he thinks on the difference.—

The one has his taxes to raise, the other has no less disagreeable task of paying them; the former is always perplexed with the fearful problem of pauperism in the mass, the latter has a constant struggle with difficulties of poverty. The real problem of European statesmanship has long been, how to make the material condition of the lowest class sufficiently

comfortable to allow society as a whole to advance steadily towards its ideal; and the European proletaire finds himself, now that most of his arbitrary fetters have been struck off, as depressed as ever by the necessities of unintermitting labor, and perhaps farther removed from any

chances of a brilliant or joyous existence than his progenitors of five centuries back*.

American statesmen have not yet begun to encounter this primary problem in any appreciable degree of difficulty. A virgin soil everywhere offers abundant resources, upon which population does not even threaten to press; a large family is a fortune to a poor man, and a life of freedom and plenty is open to all who have strength to labor, with industry and frugality to use their opportunities. And the result is a rapidity of increase in the number of the people which only serves more rapidly to develop the marvellous resources of the land, its rich fertility of soil, its magnificent natural water communication, its variety of climate and production, its grand advantages of geographical position. No wonder that both the governing classes of Europe and the most numerous of the classes that make up our social scale should often look with longing eyes across the Atlantic, and that to the latter America should be the land of promise, offering to their imaginations all that is wanting at home to make life delightful, and to sweeten the toil to which they only object when in excess and without its natural rewards and consolations.

We have been in England long accustomed to qualify the picture by the slight drawback, that not even the boundless resources of the United States sufficed absolutely to prevent the suffering and humiliation of such poverty as arose from the incapacity of individuals; that the great cities of the Union presented that poverty in as squalid and debased a form as our own; and that the evil was on the increase, through the indiscriminate exodus of European paupers irrespective of their moral and physical fitness for the circumstances of the country. We have been long familiar with the fact that the manners and social habits of Americans are not our taste, and that few persons who could obtain a respectable maintenance in Europe would find the change to the United States a change for the better. It has been known that the political institutions of

America have not been favorable to the growth of that true freedom which allows to the individual and to the minority the right of differing from the majority for the time being without repression or offence; that faction has raged with an extreme violence unknown among ourselves; that the personal demeanor of public men has been *indecent and outrageous*; and that the republic which is founded on an equality of rights cannot tolerate superiority of fortune, of character, or of taste, but resents them as violations of its fundamental principle, and logically excludes their possessors from any practical share of political power. We have seen the safeguards that the wiser statesmen of the Revolution thought necessary, one by one removed, the integrity of the judicial bench endangered in one State after another, the personal honesty of members of Congress and Senators rendered something more than suspicious, solemn Federal compacts set at naught by reckless majorities, and many other symptoms which are discerned in their early stages by acute observers, and have since assumed alarming proportions. All this, however, has been looked upon as the necessary result of the gradual expansion of the territorial sway and of the full development of the political system of the Republic. Hopeful men have watched these symptoms as the gnawing pains in the limbs of the youth or the mere awkwardness of hobbledehoyhood; and political speculators have been rather interested than anxious, curious to note each new phase of growth with its characteristic birth-throes, never doubting that, whatever the perfect organism might turn out, a true process of growth and transformation was taking place before their eyes, and that Providence was shaping a mighty people for grand purposes by a discipline necessary to evolve its peculiar powers and aptitudes.

It is in start'ing contrast with our ordinary train of thought about the United States to hear is even whispered as a possibility, that the race of men which inhabit the country is undergoing a process of physical and moral degeneracy; that the symptoms which we have been accustomed to consider as evidences of growth are really proofs of decay; that the people are, like medlars, rotten before they ripe; and that a premature senility is the true characteristic of the great Anglo-Celtic Republic of the West. That such a theory should have been started, gives one a shock, which does not pass off when the facts upon which it professes to rest are calmly considered. It is said, for instance, that the bulk of Americans live thoroughly unwholesome lives; consuming inordinate quantities of spirituous liquors, form youth upward and at all hours of the day, *smoking and chewing tobacco to excess, eating greedily and giving themselves no time to digest their food*, always in a bustle and excitement, enjoying neither quiet nor rational recreation nor domestic peace. And how few Americans has any Englishman known of whom he could say they were genial or happy! what an anxious, nervous, haggard best shaped expression of face, is that by which we instinctively recognize a Yankee everywhere! how completely the manner and countenance and figure of the typical Yankee answer to this account of the usual life of the people! Then their women, so remarkable for delicate beauty of tint and grace of figure in early youth, become prematurely old; and this is attributed, not without rational ground, to their mode of life quite as much as any peculiarity of their climate.

The fact at any rate is unquestionable, that the women of the United States cease to be attractive at the very age when English women attain their highest and most perfect harmony of charms. What if the bad habits of men and women, acting with a climate that tends to exhaust vitality, should really in a few generations have produced a palpable inferiority of physique? The positive assertion of this degeneration would indeed be most unphilosophical on a basis of facts such as are patent to

common observation; but that these facts are patent is sufficient to excite the alarm and sharpen the self-watchfulness of all classes of Americans who can look forward to the tremendous consequences of a degradation of the national nerve and muscle through intemperance and bad habits of living.

There are, unfortunately, social and political phenomena characteristic of the United States, which, when the thoughts are once on this track, only too plainly lend themselves to the theory that the country is not improving, however unquestionable may be its advance in numbers, in wealth in territory, and in political influence.—

The increase of numbers has been attended with the admission of the lowest

class to such a preponderance of political power, and their tastes and opinions prevail so much, that the exclusion of the class most distinguished for wealth, for

leisure, and such culture as comes from these, is said to be practically complete.

A kindred tendency is also asserted to have shown itself of late years in the exclusion even of individuals from popular favor

because of their imminent character and talents.

However exaggerated such charges

may be, the tendency must be somewhat

marked to have rendered their assertion and familiar repetition possible. And we know for ourselves, that the vast in-

crease of the United States in wealth and numbers has not been accompanied by the rise of men in art, literature, or

learning, who can take rank with the first-class names of Europe in those de-

partments of activity. It would seem as

if whatever genius the nation may have

had been withdrawn to material pursuits, and all nobler excitements abandoned for the one excitement of making and spending fortunes. It follows as a matter of course, that where fortunes are rapidly made, and rich men are jealously excluded from those spheres of action which

employ so much of their energy in Eu-

rope, a low mode of expenditure should be common among them; and accordingly, the fashionable classes of American society

are now more notorious for their luxury than for their refinement or ambition.

Then who can fail to note as a significant fact, when we are inquiring into the real progress of the American people, that crimes of violence seem to be held compatible with the character of a gentleman? The mere occurrence of such crimes as the late attack on Mr. Summer would be nothing. Some of our own fast M. P.'s would probably do the like if they were not restrained by fear of the certain consequences. But in America such acts are lauded by the whole of a great political party, if perpetrated upon an opponent. The ready use of bowie-

knife and revolver is characteristic of a

large section of the citizens of the Union.

Such a phenomenon throws us back into a state of society at once more lawless and more cowardly than any period of our

own history. We can recall no time

when such outrages as are common in those parts of the United States, and especially, it would seem, at Washington

would have been tolerated in England.

Evidently, among the lessons the Ameri-

cans have forgotten, is the habit of con-

trolling their passions, and of regarding a

bully, a ruffian, and a brawler, with in-

stinctive abhorrence.

AN EYE TO BUSINESS.—A member of

the New York house of "Lot and Plot"

has made the following confession to the

editor of the *Times*:

"I do not live in Brooklyn, and am not a church-going man; I have a partner, however, who is. We deal in real-estate, and find it necessary, for the interests of our business, that one of us should attend church. For while just one-half of our customers will not believe a man's representation in regard to property, unless he is a church-goer, the other half will not believe him if he is. And thus we partition duties. My partner goes to church regularly to cast up the profits of the week. I do the same thing at home

THE PACIFIC METHODIST COLLEGE, VACAVILLE, CALIFORNIA.—Another denominational college has been opened on the 27th February last, under the management of a number of ministers and laymen. Rev. J. C. Steward, President pro temp.

The Rev. O. P. Fitzgerald will accept our thanks for a copy of the "Rules and Regulations of the Pacific Methodist College," with the address of the reverend gentleman on the occasion. The appearance of a number of sectarian schools, which were hitherto so adequate cause will be pointed out in our next, the lateness of the hour at which the pamphlet came to hand, prevented us from any further notice this time. From a glance at the two first columns of the address, we see that it breathes that genuine religious spirit and contains such dignified equanimous sound reasoning as distinguished every production of this true divine.

MARRIED.

In this city, by Dr. Julius Eckman, March 24th, Henry Green, of Visalia, to Eliza Cohen, late of New York.

In this city, March 31st, by the same, Solomou Frankel to Hannah Nordheim, both of this city.

Special Notices.

CONGREGATION EMANUEL.

An adjourned meeting takes place at the synagogue, on Sunday next, April 7, at 10½ o'clock A. M.

A. EGER, Secretary.

Inauguration.

The Union Debating and Library Association will inaugurate their new Hall, situated in Mr. Bloomberg's building, on Pine st, on Sunday, the 7th inst, at 2 P. M.

All those gentlemen having invitation cards signed by the Secretary, will please attend.

M. WALTER, Sect'y.

NOTICE.

CHEBRA BIKUR CHOLIM UKDOSHA
The regular monthly meetings of this Association will be held every second Sunday in the month, at 7 o'clock, P. M.

By order,

ISAIAH COHN, Secretary.

CHEBRA BERITH SHALOME.

The regular monthly meetings of this Society will take place every first Sunday in the month, at 184 Montgomery st, at 7 o'clock, P. M.

S. DANIELEWICZ,
Secretary.

SALE DAYS.

MONDAYS—Regular Catalogue Sales (in second story salesroom) of FRENCH GOODS, SILKS, EMBROIDERIES, STAPLE DRY GOODS, FANCY GOODS, &c.

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